

A Study on Intertextuality in English Translation

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Abstract: Intertextuality in English translation is based on the thought of structuralism and post-structuralism, it is of great significance in the current research about culture because it enables to make the translation of an original work closely connect with its corresponding culture. This paper discusses the intertextuality in English translation, and objectively expounds English translation in many aspects.

1. Introduction

Trowman, a cultural scientist of Russia, said in his comments that all languages originate from the corresponding culture, and that culture must also be in accordance with the language ^[1]. Translation is the link between human beings. Language, as a carrier of different cultures, can be interpreted as the translation of culture directly because of its ever-changing form of presentation. In many theories about translation, cultural integration has been a notable feature, such as Anthony Pym's "Intercultural Theory", Eugene A. Nida's "Translation Equivalence Theory", and so on, which show the intertextuality in translation in many aspects under the background of cultural fusion ^[2]. With the progress of the times, intertextuality has become the central issue as the development of the thinking of post-modern mode, so that translation could develop a lot from the perspective of intertextuality.

2. The Connotation and Development of Intertextuality

Intertextuality translation succinctly expresses a variety of understandings of the text. In the 18th century, a British poet Alexander Pope pointed out that the quality of a poem depends on the model of imitation ^[3]. Later, the writer Julia summarized the research about intertextuality, and then, the theory of intertextuality becomes systematic. From the perspective of intertextuality, the translation work is to translate the original works into translated ones under the background of multicultural circumstance; it is the theoretical background, under which translation works can show the charm of culture in different fields by spreading culture among different languages.

3. Intertextual Translation in English

Intertextual translation research is a necessary strategy in a pluralistic environment. Due to the mutual integration between different cultures and the reflection of the original text in the translated one, the translation works should focus on the understanding of the original text and the construction of the structure of translated version. Different original texts are influenced by different cultures, including religious beliefs, knowledge backgrounds, customs and habits and so on. When translating a text, we should get rid of these constraints as far as possible, so that cultures can communicate with each other by means of translation works.

3.1 Interpretation of Text-based Intertextuality

According to different circumstances, if the original texts have some characteristics with the development of the times, readers will have different feelings and experiences in reading under different circumstances, and translators will understand the original text according to their own memory and experience. The interpretation of the text on the basis of the existing information has

exceeded the literal translation, resonated with the external factors, and become a more open space for intertextuality, so that its original value has been sublimated. To strengthen the understanding of the original text is to sort out the relation of the translated works from the perspective of intertextuality, to translate the text with vividness, and to enrich it in the content and structure. With the changes of history and times, the new translated texts, which combine the cultural connotations and styles of many different authors, and sublime the meaning of the original text after reasonable exploration and analysis, show the significance of the intertextual translation. The novel *The Return of The Native* was written by Thomas Hardy, in which the description of the scenery didn't mention the portrayal of the characters. If the translator only focused on the literal meaning of the text, it would change the theme, meaning and emotion of the article, and the reader could only understand the corresponding natural environment through the superficial translation. They couldn't understand the loneliness and melancholy of the author at that time. Therefore, when the translator carries on the translation works, try to convey the author's true feelings as much as possible to the reader more accurately by the vivid words.

3.2 Structure of Intertextuality in Text

Steiner, a scholar once proposed that the progress of culture takes place between the continuous transmissions of works. From the repetition of the text to the interpretation, and then to the replacement of the repetition and so on, it is a process of constantly changing the form of the translated text around the theme; at the same time, the translated texts gradually close to the meanings of the author by means of the mutual influence and promotion^[4]. Therefore, when we expand the cultural connection of two different languages, there will be a more advanced form of text, called the process of the advanced form "vertical derivation", which makes the original form reconstruct again, so that culture will be more charming in different fields. The classic *Hamlet* is one of the four great tragedies created by Shakespeare. In this article, the author described *Hamlet's* inner contradictions and anxieties by means of the 35-line poem, which reflected many social problems, including social morality, the willingness of people and the concept of life and death, etc.; due to the unique artistic techniques of the author, Shakespeare became one of the most important literary figures. Mr. Zhu Shenghao, the translator of *Hamlet*, grasped the ideological emphasis of the original text and interpreted the original text by means of intertextual translation vividly. For example, "To be or not to be, that is the question", which is well known to many people, may seem simple, but it has a deeper meaning. The literal translation of this sentence is "existence or death is a problem", but the literal translation deviates from the original meaning, it not only can not reflect the inner contradiction of the protagonist, but cannot highlight the awkward situation that the protagonist must face the danger and make a choice. In the original text, the author used dramatic writhing technique, so it should not be limited to the literal meaning. Combined his own experience, Zhu Shenghao enriched and translated the original text, reconstructed the original text in accord with the theory of intertextuality, and translated the well-known sentence into "exist or destroy", which not only highlights the thoughts and feelings but also controls over the full text better so as to show the complex relationship of characters in the original book.

3.3 The Intertextual Relationship Between the Original Text and the Translated Text

Language cannot be separated from human nature in the form of expression because human behavior that language features can be formed, and different races and nationalities can be divided into groups. Translation is a bridge between different cultures, breaking down the gap between different languages and cultures and realizing the cultural dissemination, fusion and exchange among different nationalities, so that people can feel the linguistic differences of different cultures. In the process of translation, Steiner divided the process into four steps---trust, intrusion, absorption and compensation. Through the completion of each of the four steps, the original text can be continuously passed on and inherited in the new culture, and the equivalence between the original text and the translated text can be realized. However, some controversies still exist in the practical translation. To translate Chinese works, there may be a series of Chinese-featured words. If literal translation is carried out to ensure the restoration of the text, its advantage is that the charm

of Chinese culture can be highly restored and presented to the readers, but it may cause some problems of the foreign readers. The other is that translation in combination with different cultures can help readers enter the context more quickly and understand Chinese culture better, but the exact meaning of the original text may be lost to some extent. For example, in *A Dream in Red Mansions*, one of the famous Chinese works written by Cao Xueqin, some translators have ever encountered such problems in translation. In response to the original sentence----"Jia Rui grabbed me and even asked: 'Bodhisattva, save me'."----in *A Dream in Red Mansions*, there are two different ways to translate "Bodhisattva" in this sentence, one is "Bodhisattva", the other is "Holy one". The first word "Bodhisattva" is from the the eastern culture. If the strange word "Bodhisattva" appears in the translated text, the readers who do not understand Chinese culture will be confused, and it will not only cause interruption in their reading, but make them lose interest in Chinese culture. If "Bodhisattva" is translated into "Holy one", it will be closer to the western traditional culture, which is carried out according to mother tongue of the West, so the readers are even more cordial when reading the translated version and they can directly bring their own national culture into the work to enjoy the real intension of the writer and appreciate the traditional culture of China. Through specific translation examples, it can be seen that different translations of the certain words can cause different effects and change the understanding of the readers. In view of this argument, academic researchers have also emphasized the readers' abilities of acceptance in translation. To translate the original texts from different cultures, the focal attention should be paid to the proper use of the words that are popular and easy to understand, to build the bridge between weak and strong cultures, to the readers' cultural background and status in the translation, so as to eliminate the gap in cultural exchange, which is not conducive to the fusion of cultures.

By means of the unique way and angle of view, intertextual translation maximizes its advantages in communication and interpretation, which breaks down some more difficult obstacles and problems in translation works, and leads the translators' work to a clear direction. Now, two different translated versions of *A Dream in Red Mansions* are taken for example, one is translated by Mr. Yang Xianyi, and the other is by Mr. David Hawkes. In the translation of the two texts, the main connotation of the work has been realized. Mr. Yang Xianyi presented the profound cultural background of the original book and the beautiful wishes of the book to the maximum extent; at the same time, he reserved the details that could highlight the national characteristics, and created a space of imagination for non-native readers so as to inspire the corresponding readers to be interested in Chinese literary and enjoy Chinese literary, then to explore it constantly. In the translated version of Hawkes, it is obvious that the translation is based on the interpretation version of the book, so the organization and construction of the translation are separated from the cultural basis of the original text. The translator translated the full text according to his own mother tongue and neglected the degree of acceptance and understanding of the original text, so his version aroused the emotions of the western readers; meanwhile, if the readers can readers further participate in the experience of cultural context, avoid the obstacles caused by the variety of emotions and a lot of ways of expression in the original book, they can bring about the bind areas of the readers so as to resonate with the readers to the maximum extent. These two methods of translation aimed at enhancing the flexibility of intertextuality in translation. As mentioned above, reading a certain article in different environment and circumstances can obtain new information from it and lead them to the vast cultural world, which should be understood with the interpretation of the words and obtain the eternal precious wealth.

4. Conclusion

From the introduction of the theory of intertextuality in the 18th century, there have been many changes in the research and development of the theory of and the commentary on the theory has become one of the most complex studies in the field of translation. The application of intertextuality in translation can construct new knowledge of literary works and create a new meaningful space from the aspect of society and unity. Through the cultural communication of intertextuality, different nations that have different languages, and different cultural backgrounds are connected so

that literature can be continuously developed and inherited, and the common development of literature of different nations can be realized. Intertextuality translation has not only broken the traditional translation pattern in the corresponding translation works, but also provided the fresh blood for the translation works and the theory, it promotes the literature to develop continuously as well and then to reach the peak as the development of the human beings.

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